THE

MONTHLY JOURNAL.

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EDITOR'S PREFACE.

WITH the present number, the control of the "Monthly Journal" passes into other hands. In accordance with the newly adopted By-laws of the Executive Board, the Secretary of the Association becomes *ex-officio* editor of the Journal, under the direction of the Committee on Publications. It may not, therefore, be out of place to make this the occasion for some explanation in regard to the purpose and method proposed in its management.

In order to make this clear, let it first be remembered, that this is the only organ of the American Unitarian Association. The Association indirectly encourages the circulation, and receives the support, of other religious periodicals; but for none of them is it in any sense responsible, and over none of them has it the smallest control. This fact determines, in a great measure, what shall be the scope and aim of this Journal.

I. The leading object will be to promote the practical purposes of the Association. It will report the proceedings of the Executive Committee, so that the contributors to the Annual Funds may see from month to month exactly how these funds are used; and it will give reports of our

various missionary operations, that the churches may know, as fully as may be, the relative success and importance of every branch of effort. Probably a large portion of every number will be occupied with such matter as this feature will comprehend.

II. We shall aim, next, to present in every number some views with regard to practical work in the line of effort to which this Association is pledged.

For guidance in this we shall not look beyond the unmistakable voice of the denomination, as it is expressed both in the liberal contributions of our churches, and in the utterances of their representatives in the National Conference. The denomination has declared its belief in the power of our form of religion to grapple with the great work which has fallen to our times, and its purpose to be true to the opportunity which is thus presented. We shall assume that the generous standard of effort which has thus been raised is meant to be maintained; and all our discussions of plans and methods of action will be with reference to a constantly increasing sphere of activity.

III. The remainder of the Journal will be devoted to such matter as may seem to be best fitted to interest and edify the readers of a religious journal, and to promote the interests of liberal religious thought. We shall discuss that wide variety of topics which this purpose will embrace.

This portion is, of course, the most difficult and the most delicate, because of the widely different modes of thought and belief which our ecclesiastical body comprehends. It can hardly be possible that all shall be suited with the same. But there is one thing which the editor will try to keep in mind, and which he hopes the readers will remember too, and that is (what has been already

referred to), that this is the organ of the Association, and the editor is, in this capacity, only the instrument of the body which he represents. This consideration makes his course, in a measure, plain. He is not to consult his own personal views alone, but must regard the average convictions of the denomination. Accepting this direction, we are led to the following conclusions, as to the principles we shall adopt. We believe that the general voice of the denomination demands that the Journal shall be catholic and liberal, holding that broad ground which has been so distinctly assumed. But we find, just as clearly, a demand that it shall be something positive and assured. Moreover, we do not believe that catholicity and liberality require that every thing, however extreme in either direction, shall be admitted to its pages; or that we shall insert articles, however worthy to be circulated, which would disturb the harmony of the denomination. There are other places where such things can be published; and it is no restriction to the utmost liberty of expression to say, that this is not the place. We refer once more to the action of the National Conference as our guide. The churches there found that there was, between the two extremes, and within the reach and sympathy of both, a common ground of feeling and belief large enough and real enough to make active co-operation possible, on a scale so generous and ample as to give us all a joy and hope such as never thrilled us before. So let us believe there is a common ground large and real enough to give interest to discussions and thoughts that lie within its compass, provided they be able and alive. For this the editor relies on the willingness of our brethren — out of their desire to advance the cause of Liberal Christianity — to contribute the very best fruit of their heart and brain. The wide circulation which it is intended to give to the Journal makes it a very

desirable channel for the diffusion of whatever may be thus contributed; and we trust that it may maintain the position which it ought to hold as the journal of the denomination. In order to give to the Articles both a personal interest and a certain individual responsibility, all contributions from other than the editor's pen will be marked by the authors' initials.

THE SOCIAL CHANGES AFFECTING THE ECCLESIASTICAL LIFE OF NEW-ENGLAND TOWNS.

BY HENRY W. BELLOWS, D.D.

In a beautiful New-England village, in which the writer has a deep interest, a pretty little Unitarian church, half hid in its own young maples, stands half-way down the elm-arched street, gleaming out of the general greenness in its snowy coat of white paint, and just lifting its modest spire above academy, schoolhouse, and cupolaed homesteads. The town is a purely agricultural one, and has about two thousand three hundred inhabitants, of whom, perhaps, seven or eight hundred live in the village. Founded about one hundred and ten years ago, it was, until thirty years since, only one parish, and had one church, of a stern Calvinistic type of doctrine, greatly softened by the liberal, practical tendencies of the two ministers, who, for the largest part of the previous period, had occupied its pulpit. The straiter portion of the people, finding the larger and more influential part of the parish inclined to milder views, and to an abandonment of the old standards, seceded, and established a strict "Orthodox Congregational" church of their own, which now stands in its neat and comely proportions, on "the other" village street, facing the Common. The

old meeting-house, built by the town, passed practically into the hands of the Liberals. It stood, however, a mile out of the village, at the top of a steep hill nearly a mile long, in the geographical centre of the town, requiring the principal portion of the ordinary congregation to climb, in midsummer heats and December snows, the mountain of holiness, twice each Sunday, if they would be constant in their vows at the Lord's House. After the terms of separation had been slowly adjusted, the original society declared itself Unitarian, built itself, down in the village, the pretty little place of worship to which I have referred, and began its career as a Unitarian congregation. The old church, mighty in timber and in bulk, was taken down, and set up again bodily in the middle of the village Common, where, after a little use as a place of worship by the Unitarians, it was turned into a town-house, to which excellent though unconsecrated service, it is still devoted. A Universalist church was erected by a few zealous representatives of that sect — disaffected by the removal — upon the site of the old parish meeting-house on the hill, partly, it was said, in spite, and partly no doubt from worthy motives. After a very short occupation, it was deserted, and has stood, for fifteen years past, empty and useless, unpainted, its windows broken in, — a ruin and a disgrace to the town, its sole service being to sustain upon its tower a bell which still rings out the noontide and the nine-o'clock evening hour, for the neighborhood. Meanwhile, a small Methodist society has sprung up in the village, and at times flourished a little, although now either temporarily or finally abandoned. An Episcopal society for three seasons past has held its scanty services in the Town Hall, and now assembles in the Methodist chapel. There is a Catholic church, four miles off, resorted to by a few of the people. You will naturally

infer, that the town has grown rapidly to require these numerous and various religious provisions, and that its population has very much altered from the original type. On the contrary, the town has not grown in population three per cent since the century came in. There are, perhaps, ten per cent more of its people concentrated in the village. But a less changeable, a more homogeneous, town hardly exists in New England. The only change that has occurred, — and it is a change so characteristic of our institutions that it deserves general attention, — is, that the landed property of the town — originally in the hands of the descendants of its founder, or of a few leading farmers and storekeepers, who had by force of what was thought wealth and position, a controlling influence which gave unity to the town action in church and in all other affairs — has gradually been divided and subdivided, until something like a general equality in means and influence describes the population. Instead of the views or wishes of one considerable family determining matters of Church or State; instead of any one superior class leading the town, — there are now fifty men who feel themselves, and are, just as much entitled to an opinion and a directing voice as the original five who ruled the town-meetings, and shaped the social and religious policy of the place. While this process of useful and necessary disintegration was going on, even more than now when it is almost perfectly effected, natural jealousies between those losing and those gaining power influenced very much the political and the denominational movements of the town. The yoke of the town fathers, kindly and usefully as it had been imposed, galled the rising industry, the successful thought, the refining manners of the less favored population. The old quarrel — here none the less real because decorously covered up — between the Roman

patricians and the *plebs*, or the English nobles and the merchants and tradesmen of their country, has existed in this and in most New-England villages, between the original settlers, land-owners, or small capitalists, and the small farmers and storekeepers and day-laborers. And this social controversy, in which the losing side is always happily the few and the favored, and the gaining side the many and the upward-struggling, and where the power is usually relinquished with more grace and less sore consciousness that it is passing away, than it is modestly appropriated after being sought with secret but resolute and systematic effort, — this social controversy is at the bottom of the political and religious parties which divide and subdivide our smaller communities. It splits up churches. It is not because theological differences exist, or grow too important to be overlooked, that parishes are divided, but because these differences are convenient and decent grounds of division and separation when a certain ambitious few are tired of submitting to the lead of those in whose hands influence had settled. It forms political parties, not that any serious interest in special political theories compels opposition, but because political dogmas or catchwords or organizations become convenient and practicable means of rallying a party against the local domination of the old town clique. And these political and religious affinities, by degrees, are played off against each other, — men joining religious organizations for political purposes, and uniting themselves with political parties for sectarian purposes. Of course, there is always a certain serious and thoughtful minority who hold their political and their theological views with profound earnestness of conviction; and in every town and village there will be known and marked, a small number of persons (chiefly women) whose temperament, whose mental constitution,

whose larger or more limited experience, whose domestic antecedents, will not permit them to be indifferently on either side in politics or theology; who have no neutral ground, either of apathy or sympathy; who are positively Calvinistic or Arminian, Trinitarian or Unitarian; staunch holders to the doctrine of salvation by faith in a sacrificial atonement, or else to salvation by the free grace of God to all who will accept the moral and spiritual condition of likeness to Christ; sticklers for a written service, or for extempore prayers; persons who are Peace Democrats or Black Republicans by downright conviction and necessity, and who would go to the stake for their opinions. But it is simply absurd to suppose, that either intellectual, moral, or spiritual convictions cause or maintain the variety of sects and parties which in times of peace divide and splinter into insignificant fragments our New-England towns. They grow commonly out of personal reasons, — the disaffection of a few rising men towards the old leaders, who want a new sphere of influence, and spring at any convenient basis of opposition. And after the wedge has entered, and a fragment has been pried off, the fragment has its own secret antagonisms of a personal, commercial, or social sort, and, in due time, develops a new conflict of strength and influence, which further breaks down the original mass, and helps forward the general disintegration. This can only be fully studied and appreciated in a town which is not growing, and where the population is essentially fixed in numbers and in quality. You behold there no zest for theological controversy, no earnest struggle between individuals to change each other's opinions, no discernible difference in the type of character or morals. You might talk with nine-tenths of the people, without being able to discover any practical or intellectual difference of views among

them. And yet they maintain, in a painful and unsatisfactory way, chiefly as a matter of pride, personal or partisan temper, four or five different churches and ministers, around each of whom gathers not a theological sect, but some social or personal or political clique, representing some old grievance, or jealousy, or strife for leadership, which is forgotten by all but the parties to it.

Thirty years ago, in the town of which I speak, the large church was full. The minister was satisfied with, and actually managed to grow rich on, a salary of five hundred dollars per year; and the people were contented enough with him to keep him from youth to old age. He married and baptized and buried a whole generation. Disputes, criticism, disaffection, were very rare. I cannot say that the people were more religious, were more moral, were more intelligent than now. They were happier, in heartier fellowship, better neighbors, less jealous, more contented, and vastly more agreeable. And there were always more marked and more interesting individuals in town. The manners of the well-to-do were more formal and more graceful both. The young were more respectful, and naturally looked up to the elders. And, then, it must not be forgotten, that, in those days, before railroads had invaded the seclusion of our country towns, their business was greatly more various and complicated than now. Staging and teaming gave great appearance and great reality of bustle. Stocks of goods had to be larger and more complete. It required more capital and better business talents to keep a country store; and the village merchant was a much more important character. Then there was no slipping down to Boston, or to the county-town, for any needed article. The trades were more generally distributed through all communities. Good blacksmiths and white-smiths, good builders and carpenters, good tan-

ners and furriers, good mechanics of all sorts, were to be found within the limits of every town of two thousand people. This village had its two large taverns (now one), its newspaper, and printing-shop in which even a few books were printed. It did a considerable fur-trade. It manufactured guns and Indian ornaments. It made its own leather. It traded far and wide in Vermont. Four stages drove into town to breakfast every morning. Twenty teams loaded with goods were often seen in its streets at a time. And it supported two or three or four lawyers, some of whom became greatly distinguished afterwards and elsewhere. Far from Boston, it must needs have its competent physician, its able lawyer, its reliable politician. It kept its young men at home by its own active business, and furnished them with somebody to look up to. This is now all changed. There is, with the exception of shoemaking, no considerable industry in the whole town,—no wheelwright, tanner, white-smith. It is a week's work to find a carpenter, and secure his services; a saddler, who can't furnish a saddle-cloth, or make a harness; two or three pining stores, in which small stocks of only the most essential articles are to be found; no grist-mill that runs in summer; no saw-mill at which a foot of plank can be bought short of a month's notice; no steam-engine or iron-works of any description. You can imagine the dulness and death that settles over the aspect of a town thus without variety of industry, or bustle of business. No staging, no teaming, no forty or fifty wagons at the horse-stands about the taverns and the stores; no military company in town, and no engine company, and no young men to make either of them out of. For young men will not stay in *finished* communities. They must have occupation and excitement, and there is none here. The soil, principally suited to grass

and corn and oats, requires comparatively few hands to cultivate it. It has had all the people it would support these sixty years. And the young men have nothing to do but go West, or into the cities, seeking their fortunes. The girls stay behind, and many of them pine away in single-hood. A good many of the thrifty farmers have moved into the village to pass their old age in greater ease, seldom leaving their equals in their places on the soil. Every now and then, some son of the town returns with his little fortune gained elsewhere, and buys or builds in the dear old place of his childhood; so that the capital of the place is kept whole. Meanwhile, order, comfort, finish, are always more and more apparent. To all appearance, vice has quitted the place. The bar-room has lost its attractions in losing its constituents; no bowling alley or billiard saloon exists within the limits of the place. There is no *litter* in the stall, where there is no ox in the crib; no *tares* where no wheat or other green thing will grow. Where there are no young men, be sure there will be no youthful vices. A town library of excellent quality and size, much patronized by the whole people, has taken the place of the nine-pin alley. In lieu of one religious society, we have four; an academy, which is seldom open, and a High School, which is often shut.

Now, what is likely to be the social, political, and religious life of a town in which trade, and all occupation for young men, has departed; where the opportunity for money-making is gone; where the people are all about equally independent, with no special need of each other, little trade or mutual exchange, no excitement and no enterprise, and no hope of any growth or outward improvement? Of course, in the village, there is abundant time to be very observing and critical of each other, and hardly any other occupation aside from household

duties. One can't be reading newspapers, novels, or even solid books, all day long. The minister and his wife, his sermons, his visits, his defects, are very visible and attractive topics. We even heard a burglary spoken of as a sort of God-send, and a fire as a healthy excitement. As much as possible must be made out of every thing. Everybody's habits, temper, trials, weaknesses, are known to everybody else. Every movement of every man, woman and child is noted. All the women know just how long Mrs. Smith's bonnet has lasted, and just how much she will give for her new one. And if Mr. Smith has a new overcoat, or a silk umbrella, they will ferret out the cause of it in the legacy which his wife's great uncle, away off in Missouri, lately left her.

Now, with this change in the whole business of the town, where thinking and talking have taken the place of doing and being, — and the tongue goes, and the brains, if the stages and teams don't, — what are the prospects of unity, peace, and stability in religious societies? Let us look a little at this. There have been *ten* settled ministers (a few of them engaged by the year), and a countless numbers of *supplies* in the intervals between the settlements, in the Unitarian parish here! The Orthodox parish has been more stable (having all the while harder work to sustain itself, and really comparatively flourishing upon its difficulties). It has had, perhaps, five ministers meanwhile. The Methodist is, by nature, fluctuating in its pastorates. The Episcopal society, two in three years. In this whole period, only one ministry has lasted seven years. With that exception, the parish has always been divided and uncomfortable. If any thing could satisfy it, surely it must have been satisfied long ago! For in its long procession of settled ministers (enough to cover two centuries in the good old times), I would engage to pick

out as able and as good men as the ministry of New England can furnish; and samples of Old School and New School, or conservative and radical, of prosaic and poetical, of pulpit orators and of parish ministers! But what mortal man, living on seven hundred or eight hundred dollars a year in these times, can, for fifty-two Sundays, or three hundred and sixty-five days in the year, expect to satisfy and unite a body of people, who have nothing else to do but pick him in pieces, — his sermon, his visits, his wife, his children, his exchanges! If they were *busy*, he might now and then escape observation. If they were making money, they wouldn't grudge his small salary. If they were pleased with each other, or contented with themselves, they might reflect a little of their complacency on him and his doings. If Mrs. Jones and Mrs. Smith could by any possibility like *each other*, they might like the same minister. If Mr. Roe and Mr. Doe were not such deadly rivals in town meeting, they might possibly think equally well of their excellent parson, who never meddles with politics. But now all the little strifes and jealousies in town meet like hungry dogs about the only bone, and snarl and bite at that piece of public or parish property, — the minister. And what now divides the parish, and keeps it divided, so that a minister might as well sit down upon the hub of an express-wagon with the hope of a day's rest, as settle in this restless place, is just what originally divided the parish into Orthodox and Unitarian, Methodist and Episcopalian. They divided originally upon personalities, — divided as long as they could manage to support these independent movements, and then stopped dividing in form, but did not stop dividing in spirit. Whereas they paid five hundred dollars, thirty years ago, to the minister of a united town, they pay now from two thousand to two thousand five hundred (with no more

means, and with not a tenth part the business and prosperity) to four ministers of four struggling and never-satisfied congregations.

(To be concluded.)

CIRCULATION OF OUR LITERATURE.

A few weeks ago the following circular was sent to all our ministers: —

My dear Sir, — The Executive Committee invite your interest in the following attempts to circulate the literature of our denomination: —

I. They have caused to be printed a new edition of thirty of our most approved doctrinal Tracts, which they offer for gratuitous distribution. They will send to you as many of these as you can circulate in such a way as to aid the cause of Liberal Christianity. In applying for them, please designate the number of kinds, and the number of copies of each kind, that you can profitably use.

II. They also offer the select volume of Channing's Writings (12mo, 480 pp.), with the following liberal proposal: They fix the price per copy at the very low sum of sixty cents; and of this amount they will allow twenty cents on each copy to the person who sells them.

In order to avoid the complication of accounts, it is requested that the orders for books may be accompanied with the money in payment. Orders thus received will be immediately filled, and books sent free of cost. A sample copy will be sent, if desired, free of expense.

III. They urge a vigorous effort to secure a more extensive spread of the "Monthly Journal." This is the only published organ of the Association. It will contain a full account of the action of the Executive Committee, and of all the operations connected with our denomination; and information respecting

whatever may be most interesting to us as a religious body. They believe that it will help to a more cordial interest in the work to which the Association is pledged. The plan, as stated at the beginning of the year, will be to furnish as many copies, to any society contributing to the funds of the Association, as they may desire; it being, of course, understood that no more shall be asked for than can be wisely distributed. A few copies will be supplied for distribution outside your own parish, if you wish. The regular subscription price is one dollar a year.

The Committee earnestly bespeak your co-operation in all the ways thus suggested of extending the knowledge of our faith.

In case your own engagements forbid, can you not find in your parish some person willing to undertake the work which these requests involve?

We take the liberty to print the following letter which has been received from one brother, in answer to this appeal: —

HOULTON, Me., July 19, 1865.

Rev. Mr. LOWE.

DEAR SIR, — I have canvassed a day and a half for the select volume of Channing, and the result is, that one hundred copies have been subscribed for by fifty-two persons. I thought it best to put the work down to cost, — forty cents. Some of my men paid for five, and others for ten, copies, expressing the wish that I would distribute them. I do not see, however, where I can put so many copies to the best advantage within the limits of Houlton; so, after consulting with one or two friends, I have decided to order seventy-five copies (thirty dollars' worth) of Channing, eighteen of Bulfinch's "Communion Thoughts," — provided you can furnish copies of the new edition at fifty cents, or less, per copy, — and the balance of the forty dollars which I send, in Eliot's or Peabody's Doctrinal Lectures. I wish to administer the Lord's Supper soon, and I think that the "Communion Thoughts" will have an influence, if presented to seriously disposed persons.

Very truly yours, GEORGE F. PIPER.

This is precisely what we desired, and what we hope will be the result in very many of our parishes. The volume of Channing was selected as a convenient volume with which to make the beginning; but our purpose has reference, not to the circulation of one or two books alone, but of all such works as Dewey and Walker and Clarke and Hedge, and the very many besides, within our own denomination, who have enriched the religious literature of the world.

We have not yet sufficiently realized to what an extent the printed word is to be our reliance in extending the principles and influence of our faith. Other denominations have found out its importance, and acted on it long ago. The Methodists have always relied upon it largely for the propagation of their doctrines; and the spread of their Church shows how efficient an instrumentality it has been. It is stated in the "North American Review" for April, 1865, that "they support, at the present time, two publishing houses and five depositories, giving employment to twelve editors and five hundred clerks and operatives, and distributing nearly thirty thousand different publications, including fourteen periodicals with a monthly circulation, in the aggregate, of more than one million copies."

The Congregationalists (Orthodox) have voted one hundred thousand dollars for establishing a publishing house in Boston.

It is time for us to be in earnest in this matter. The importance of it is the greater in view of the great lack of ministers. Men to speak the word cannot be found in sufficient numbers to meet the demand; but these books, containing the best thought of our best men, can go forth to preach in every house. There is nothing which is needed more, in order to spread liberal ideas, than to circulate these publications; and no more efficient way of doing

it than by the co-operation of our ministers, or persons in our congregations who will interest themselves in this appeal.

Many ministers fancy that their own people are acquainted with these writings, and that the West is the place for all missionary work. We beg such persons to look about, as a writer in the "Register" suggested a few weeks ago, to see how many of our own religious books are on the shelves of their parishioners. The fact is, there are, we venture to say, as many persons within one hundred miles of the State House, who have never read a volume of Channing, as in any circle with similar radius that can be drawn in the United States.

Let us hope that the attempt on the part of the American Unitarian Association, may be seconded by all the friends of our cause; and that either the pastor or some other person in every society will undertake to do the work proposed, not only within their own parish, but in their whole neighborhood. We print on the cover of this Journal the list of our Publications; and also, with this number, a list of the Tracts referred to in our Circular. Any of the volumes on our list will be furnished on receipt of the price, with the same liberal percentage to the person selling them as is proposed in the case of the volume of Channing.

List of Tracts recently republished by the Association.

The Atonement. By E. H. Hall.
False Witnesses answered. By J. F. Clarke.
Remarks on Creeds. By W. E. Channing, D.D.
Fidelity in Duty our Test of the Christian Character. By A. P. Peabody.
Unitarianism Vindicated, &c. By James Walker, D.D.
Uses of the Communion. By O. Dewey, D.D.

Trinitarian Admissions. By F. W. Holland.
On the Unitarian Belief. By O. Dewey, D.D.
Erroneous Views of Death. By O. Dewey, D.D.
The Future Life. By W. E. Channing, D.D.
A Young Man's Account of his Conversion from Calvinism. By Sylvester Judd.
History of the Doctrine of the Atonement. By. J. F. Clarke.
The Faith once delivered to the Saints. By ———.
The Law of the Spiritual Life. By James Walker, D.D.
Natural and Revealed Religion. By O. Dewey, D.D.
Righteousness the True Basis of the Unitarian Denomination. By Ezra S. Gannett.
Foundations of Faith. By James Walker, D.D.
Practical Goodness the True Religion. By. F. H. Hedge.
The Apostle Paul a Unitarian. By Caleb Stetson.
To the Law and the Testimony. By James Walker, D.D.
Unitarianism not a Negative System. By Ezra S. Gannett, D.D.
Belief and Unbelief. By O. Dewey, D.D.
Come and See. By William B. O. Peabody.
Testimony of Scripture against the Trinity. By Henry Ware, Jr.
Distinguishing Opinions of Unitarians. By W. E. Channing, D.D.

LIFE OF HORACE MANN.

The Commonwealth of Massachusetts has shown its appreciation of the public service of Mr. Mann, by erecting his statue, and placing it by the side of that of her most favored son. The "Memoir" which has recently been published shows by what generous sacrifice, what ardent devotion and steadfast fidelity, this service was rendered.

The "Memoir" is admirably prepared, with a pleasant mingling of narrative and discriminating analysis, with extracts from his own letters and diary; and the publishers have given it a most attractive form. We commend it as worthy to be very widely circulated as one of the most agreeable and valuable of biographies.

But to the readers of this journal it has a peculiar interest, as being an illustration in actual experience of the power of the principles of Liberal Christianity. No one can read the book before us without being struck with the fact, that these liberal views of religion constituted the most powerful influence by which his life was guided. His earliest recollections were connected with gloomy struggles against the teachings of Calvinism, which he heard as a boy from the lips of Dr. Emmons; and his childish heart, revolting at the picture of eternal misery which the preacher portrayed, as he told of "the bottomless and seething lake, filled with torments, and the wailing and agony of its victims," constructed, as he says, "the theory of Christian ethics and doctrine respecting virtue and vice, rewards and penalties, time and eternity, God and his providence, which, with such modifications as advancing age and a wider vision must impart," he retained till he died.

He came, as a young man, into hearty sympathy with Dr. Channing and Father Taylor, out of which grew the generous humanity and fervent piety and wide liberality which marked his character. The strongest element in him was his love of man. He used to refer with satisfaction to the "anxiously repeated injunction of Jesus, 'If thou lovest me, feed my sheep.'" And, after a season of intense sorrow, he writes, "During all that time, I felt not a moment's remorse because I had not loved God more. I felt, indeed, that it was a great and irreparable misfortune, that I had not been taught the existence of a God worthy of being loved; but all the regrets were, that *I had not acted differently towards mankind.*"

In this, and kindred points of belief, was the key to his whole life; for doctrine was with him not a thing of the intellect alone, but something out of which character grew.

And the record is one of such self-forgetful toil, such entire consecration to what he deemed the highest work for man, that we may refer to it as one of the ripe fruits of a liberal faith.

As we look, after reading the book, upon the statue of Mr. Mann, in the State-house grounds, it seems to us to be speaking ever the last words he uttered in public, and which seem to embody the spirit of his life, "Be ashamed to die, until you have won some victory for humanity."

REV. SAMUEL ABBOT SMITH.

This lamented pastor and brother died in the service of the Unitarian Association, from disease contracted during a temporary mission in Norfolk, Va. This circumstance would of itself constitute a peculiar claim to a mention in this journal. But, apart from this, it has seldom been our duty to record the death of one in whose departure our ministry has sustained a greater loss.

The beautiful tributes by Dr. Hill and Dr. Stebbins, which have been published, give a truthful and by no means too exalted a picture of his character.

The transparent simplicity to which they refer was his most marked characteristic; but few ever exemplified so well how *simplicity* is *strength*. Not only did unfairness and impurity shrink back at his presence rebuked, but he had — that which is promised to the pure in heart — a clearness of perception, which is the highest wisdom, and which gave to his simple utterances more power than eloquent speech.

We count him among the most useful, as well as among the most saintly, of all our ministers.

To be sure, he was not conspicuous among the brethren, and rarely took part in the general activities of our body. But this was chiefly owing to the fact that all his energies were devoted to his own parish. As a pastor, he had few equals. Dr. Stebbins, relates how touchingly even the last act of his life, by which he took himself, as it proved for ever, from his people, was mainly prompted by the desire to make himself better fitted, by his enlarged experience, for his pastoral work.

This devotion to his parish was beautifully tender and constant; and the reality of it was so apparent to all who knew him, that they will read with peculiar feeling the words of the last sermon he ever preached to his congregation, just before leaving for his missionary tour: "I have long felt that my relation to you had changed from one of merely official duty to a relation of personal friendship. While, in one respect, this makes my work the easier, as a labor of love, in another, with every added year, it becomes more wearing. Perhaps in other scenes I may meet with much of suffering and distress, and I shall sympathize with it; but it will not come *home* to me, as do the troubles and sorrows and bereavements which you and I bear together here. I begin to feel that it is a good deal of a sacrifice, to leave you even for two months."

We record these words with the more interest because, speaking as they do what was his prevailing sentiment, we desire to draw attention to what we deem a prominent lesson which his life has taught; viz., the happiness of the profession of Christian ministry to one who faithfully performs its duties, and is suited to its work. It may be that his parish were peculiarly kind to him; but we think his nature would have drawn kindness from any parish to which he might have ministered: while we have conversed with him enough to know that his great happiness was not

in the acts of kindness he received, but in the satisfaction he found in the daily ministration to others, which was part of his regular official duty. Turning from the contemplation of such a life as his, we think with surprise that so many of our earnest and Christian young men turn aside from the ministry to other walks of life. We wish that an adequate memoir of Mr. Smith could be prepared, if only for this reason, to show, as illustrated in him, the rich satisfaction, the honor, the usefulness, the happiness, of the profession which he so loved and adorned.

ORTHODOXY DEFINED.

A Council has recently convened in the Third Congregational Church of Portland, to consider the expediency of installing Rev. J. E. Walton as its pastor. They met in the evening, at half-past seven, and proceeded, before a crowded congregation, to examine the candidate. The examination turned upon the question, whether he was sufficiently orthodox in his doctrinal belief.

At nine o'clock the Council adjourned, to meet in the morning to resume the examination. At nine o'clock, A.M., the examination again commenced, and lasted for two hours more. The result was, that, when the vote was taken, Mr. Walton was refused the fellowship of the churches.

The Report of the result of the doings of the Council, drawn up by the Committee, is as follows: —

Report.

In coming to this result, the Council deem it due to all parties to state, that we understand Mr. Walton as holding generally the doctrines received by the Congregational Churches. We also understand him as saying, that he does not know but there

may be another state of probation and offer of salvation, after death, for all to whom Christ is not personally preached; and that, whilst believing in a future retribution, he says that the everlasting punishment of the impenitent may be an extinction of existence by annihilation. We regard the doctrine of annihilation as a great and dangerous error, and we doubt not our churches so regard it; and, as we cannot participate in the induction of any minister into the fellowship of the churches, whose sentiments must be a perpetual source of discord and division, we are therefore compelled, by a sense of duty, to decline to install Mr. Walton as pastor of the Third Church.

The Council would record their sense of the Christian spirit and demeanor of Mr. Walton throughout these proceedings, and heartily extend to him, and also to the members of this church, their Christian sympathy; and pray that God may overrule these painful circumstances for his own glory, the building-up of believers in the truth as it is in Jesus, and the extension of that kingdom which consists in righteousness, peace, and joy in the Holy Ghost.

It thus appears by the statement of the Council themselves, that, in every point but one, the candidate held views whose orthodoxy was unquestioned. Moreover, they praise his Christian spirit (tested as it must have been by three and a half hours of such questioning as that); and they do not suggest a doubt as to his ability, or his purity of life. The only ground of his rejection was his want of soundness on the question of everlasting damnation. He does not appear to have professed a clear denial of that doctrine; but only "*he does not know but that* there may be another state of probation and offer of salvation after death for all to whom Christ is not personally preached;" and, whilst believing in a future retribution, he says that the everlasting punishment of the impenitent *may be* an extinction of existence by annihilation.

We record this, because it is often said that we misrepre-

sent in our discussions of doctrine the position of the Orthodox of the present day, and make them accountable for beliefs which they have outgrown. We find nothing more repugnant upon this subject, even in the writings of Jonathan Edwards, than this deliberate avowal of a Congregational Council, that it is enough to constitute a man unfit for a Christian minister, if he harbors even a doubt respecting a doctrine, the literal horrors of which, if true, neither Edwards nor any other man ever pictured with half the awfulness it really possesses.

It makes us sad to think of that Council trying to force an honest man, under the penalty of losing his right to be settled as pastor, to declare that he had no doubts about the truth of a doctrine, which (as a writer in the "Gospel Banner" declares) "if they themselves believed as they believe other things, *without doubting*, would drive them to insanity."

"THE CHURCH OF THE FUTURE, AS INDICATED BY THE TENDENCIES OF MODERN THOUGHT AND FEELING."

A SERMON BY JAMES CRANBROOK, EDINBURGH.

Mr. Cranbrook was formerly a clergyman of the Independent Orthodox Church in England. Several years ago he left that body, and joined the Unitarians. He only remained with them a year or two, however, and then sought admission into his own fold again. The Unitarians of England seem to fear that their own illiberality may have driven him from them. However that may be, he has here published, from the ranks of Orthodoxy, an able, liberal sermon, strong with the power of earnest thought

and with the calmness of assured conviction, in reading which we, at the same time, wonder how he can be tolerated in his own denomination, and regret that he did not find a resting-place in our own.

We think the sermon well worthy of publication in this country. The following extract indicates the tone which pervades the whole discourse, and it is interesting as bearing upon one of the questions now prominently agitated in the theological world: —

"Hence then, it seems to me, one of the first acts of the Church of the future will be to tear into a thousand pieces all the worthless paper upon which our creeds have been stereotyped, and scatter them to the winds. For these creeds, however true they may be, sin against the freedom of thought required by the growing intelligence of the age, in both the forms I have glanced at. First, they come with their authority, and dictate the direction which a man's thoughts shall take; and, second, they require him to express his beliefs, when he has brought his soul to rest in them, precisely in a set and invariable form of words. Now, no one can do that without becoming untrue in the form of his words. And words are not things to be played and sported with as we list: they are sacred things, to be treated with reverence and loyalty. . . . Christian affections and Christian virtues are found associated with all creeds; and therefore Christian people, having only one test given them by which to try each other ("by their fruits shall ye know them"), begin to widen greatly the boundaries of the Church. Hence, in the Church of the future, the destruction of all sectarianism seems to me to be inevitable. Whatever differences Christian men may have, they will know that their agreements are greater, and that, whilst the former for the most part affect only what is passing and temporary, the latter are connected with the essential and eternal."

ANTIOCH COLLEGE.

Our community has seldom been greeted with a more welcome announcement than that which has been made just as we are going to press, that Gov. Andrew has been chosen to the presidency of Antioch College, and has given the Trustees strong reason to believe in the probability of his acceptance, and of his entrance on the duties of that office immediately on the expiration of his gubernatorial term.

To say that this announcement has given universal satisfaction would very faintly express the enthusiastic rejoicing of all friends of the cause of education, and of the spread of liberal ideas. The interests of Antioch College have been made familiar to our people, and the vast importance of such an institution is universally acknowledged; and we think we do not mistake when we say, that whatever has been manifested of hesitancy or indifference in regard to it has been owing only to want of confidence in the probable satisfactory establishment of the institution. Twice the public have had their hopes raised by the appointment of men to the presidency, under whom they felt confident that the best interests of the College would be secured; and the too speedy termination of the career of both these presidents, together with the series of difficulties and disappointments attending the affairs of the College, occasioned not unnaturally a feeling of discouragement and consequent coolness. The recent raising of one hundred thousand dollars, in order to secure it to liberal ideas, has not disproved the existence of such coolness; for this sum inadequately meets the demands of the institution, and is far from measuring the appreciation of its impor-

tance on the part of our community. We have reason to believe, that many have withheld their contributions, because they were not sure that the College would be so governed and instructed, that their benefactions would be of the fullest benefit. Now, at last, the prospect for its satisfactory government and instruction is beyond the anticipation of its most hopeful friends. We fancy, that, with Gov. Andrew for president, it will not be difficult to gather a corps of professors who will rank among the best in the land. And we shall be greatly surprised if this does not also make easy the collection of such amount of money as the complete success of the College requires.

We understand, that it is proposed by Gov. Andrew to make his acceptance conditional on the raising of one hundred and fifty thousand dollars in addition to what has been already subscribed; and we hope that some such condition will be adhered to. It will be strange if liberal men are not found, who will be ready by the same benefactions at once to secure success to a magnificent project of national importance, and also to show their appreciation of a valued public servant, when he retires from duties in which he has brought such credit upon the Commonwealth, — one in whose honor, we venture to say, a grateful public would contribute more to raise a monument if he were to die, than they are now asked to give to enable him to undertake a work to which he is willing to consecrate the best energies of his life.

We trust it will not be from any failure on the part of the friends of the cause, if the announcement in the papers is not fulfilled.

BOOKS RECEIVED

Since our last Notice.

[All publications received will be promptly acknowledged, and such as are deemed suitable will be noticed in the Journal.]

Life of Horace Mann. By his Wife. Boston: Walker, Fuller, & Co. 12mo. pp. 602. [Reviewed in the present number.]

Reason in Religion. By FREDERIC HENRY HEDGE. Boston: Walker, Fuller, & Co., 245, Washington Street. 1865.

This volume would have been noticed sooner had it been a poorer book; but to write about it, one must read it, and read it through. You do not know what is coming, for there are no commonplaces in it. All is original, solid, compact, lucid. It is a book which marks the end of one period, and the beginning of another. It differs wholly from the theology of the Unitarian writings by Ware, Greenwood, and their contemporaries. On the other hand, it differs from the theology of Theodore Parker, Newman, and the like. It is a ship which sails alone over the ocean of thought, belonging neither to the national fleet of Orthodox Unitarianism nor to the squadron of Radicals. Dr. Hedge first states that the understanding — the organ of science — is not the organ of religion. Religious truth is perceived by the moral nature, and being determines seeing. Nature and spirit are not opposed to each other; but the natural man is the spiritual man as yet undeveloped by spiritual influence. These two propositions are posited as the Introduction in the First Book: it is declared that God cannot be known by the understanding,[1] but is revealed to the moral sense;[2] is everywhere present as Providence in all events;[3] communes with man, in reply to prayer;[4] is affected and constrained by every genuine supplication;[5] allows evil, as a necessary means of growth;[6] has not created sin, as any thing positive, but permits it as a negation of good, to be conquered by his spirit;[7] and of death as also a birth[8] into a new life, which we forebode, but do not comprehend[9]. A chapter on law as the limitation, but also condition, of liberty,[10]

1 "The Retreating God."
2 "The Advancing God."
3 "The Regent God."
4 "The Answering God."
5 "The Exorable God."
6 "The old Enigma."
7 "The old Discord."
8 "The old Fear."
9 "The old Hope."
10 "Freedom in Bonds."

finishes the first part, which has treated of what can be known of religion through reason.

The second part of the work advances from rational religion to rational Christianity. It differs from the old Unitarianism in its methods and results. In its methods, since it establishes the authority of Christianity, not on miracles, but on insight; in its results, since it does not ultimate in supernatural rationalism, but in rational supernaturalism. In this also it differs in result, though not in method, from the radical school of Unitarians, represented by Theodore Parker, O. B. Frothingham, &c., who land us in rational naturalism. Dr. Hedge introduces this part of the subject by a chapter on "Reason and Faith." In this he defends rationalism, implying thereby reason as being the highest authority in matters of religion. There is no infallible authority outside the soul, whether Church or Bible. Reason does not discover truth, but verifies it, and keeps it pure. So it serves faith.

The first chapter of the second part discusses the history of opinions concerning the person of Christ, and admits as true the essence of the conclusions of the great Orthodox synods, declaring a perfect union of God and man in Christ. He considers the popular theology as opposed to these decisions, and monophysite, because not recognizing the perfect humanity of Christ. The next chapter is on the limitation of Christ's personality by reason; and interprets Paul as teaching, that a time is to come in the Church, in which Christ shall deliver up the kingdom of God, and cease to be the personal mediator in the Church. Concerning miracles, Dr. Hedge agrees with those who consider them as valueless as logical proofs of Christianity, and who deny them to be violations of natural law; but he admits their reality as historical facts. Concerning the Holy Spirit, the chapter opens with some pregnant remarks defining this influence, and then proceeds with more personal applications. The chapter on "The Spirit in the Letter" is a vindication of the use and need of the letter against those who consider it an evil only. The chapter on "Saving Faith" declares that salvation by faith is eminently a Christian doctrine, and that it means we are saved by what we are, not by what we do; and also, that, if we *believe* we are saved, we *are* saved. The chapter on "Atonement without Expiation" is a very important theological discussion, in which the point of error in modern Orthodoxy is strikingly marked. Atonement by grace is the Christian doctrine: Atonement by expiation is the Pagan doctrine, continued in Christianity. The next chapter is on "Predestination;" and the ninth, on the "Christian Doctrine of Immortality." The last truly asserts, that the doctrine of Christianity is not of universal human immortality, but of spiritual ascent through

resurrection. Resurrection is a higher spiritual life. The next chapter, on "Penal Theology," declares that neither the Universalist nor Partialist theories of the future life are demonstrable. Dr. Hedge goes so far here, as in previous instances, as to seem to defend the possibility of eternal punishment; and this is the weakest part of his book, though the most elaborate. The result of the "critique" is, that a *few* souls are probably eternally lost. This is not everlasting suffering, but the death of consciousness, annihilation of the moral nature.

But why "a few"? Has God so made the soul that he can succeed in saving *almost all*, and yet fail of saving all? This argues greater impotence of purpose than if only half were saved, or only a minority. The pity also for the lost is intensified if this fate falls on a few: it makes it harder for them. But the chief argument for universal salvation, Dr. Hedge does not once refer to. This is to be found in the essence of the gospel, and notably in the parable of the Prodigal Son. The essence of the gospel is, that the worse a man is, the more pity is felt for him by God and the angels. As long as *one* soul remains outside of heaven, there is no satisfaction for any who are within. If they *could* be happy in heaven, with any lost, it would not be heavenly happiness, but selfish happiness, and heaven would cease to be heaven.

The chapter on the "Two Types" in the Church; viz., Jewish and Grecian, is an admirably drawn delineation of the orthodox and progressive elements in Christianity.

After concluding this book, we find ourselves unable adequately to express our sense of its value as a contribution to theology. No such work has appeared for a long period. We should consider the Unitarian Association doing a good thing to put a copy of this work into every College Library, Theological School, and Public Library in the country. J. F. C.

PAMPHLETS.

Spiritualism as It is. By William Bailey Potter, M.D. New York.

Eulogy on Abraham Lincoln, before the City Government of Manchester, N.H. By Hon. Daniel Clark.

Demorest's Illustrated Monthly. July, 1865.

Sermon suggested by the Assassination of Abraham Lincoln. By Augustus Woodbury. *Sketch of the Character of Abraham Lincoln.* Discourse by Augustus Woodbury. Providence: Sidney S. Rider and Brother.

The Herald of Health. Edited by RUSSELL T. TRALL, M.D. New York: Miller, Wood & Co.

American Catholicity. A Sermon preached before the Church Union of the Diocese of Massachusetts, in Trinity Church, Boston, Tuesday, May 16, 1865, by Rev. William R. Huntington, Rector of All Saints Church, Worcester; together with the Constitution, Plan of Operation, and Organization of the Church Union. Boston: Printed for the Church Union. pp. 28.

The Radical Creed. A Discourse at the Installation of Rev. David A. Wasson as Minister of the Twenty-eighth Congregational Society of Boston, May 7, 1865, delivered by the Pastor elect; with an Appendix, containing the Installation Services. Published by request of the Society. Boston: Walker, Fuller, & Co.

Be Thyself. A Discourse by William Denton. Walker, Fuller, & Co.

Address at the Funeral of Rev. Samuel Abbot Smith, late Pastor of the First Congregational Church, West Cambridge, by Rev. Thomas Hill, D.D.; with the Discourse by Rev. Rufus P. Stebbins, D.D., on the Sunday following; and a Sermon, delivered by Rev. Mr. Smith, March 26, 1865, previous to his departure for Norfolk, Va. Boston: Walker, Fuller, & Co.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 10, 1865. — Present, Messrs. Palfrey, Kidder, Smith, Hedge, Clarke, Hinckley, Ware, L. J. Livermore, Hepworth, Sawyer, Shattuck, Denny, Fox, and Lowe.

The Committee on the New-England States presented their report; and, in accordance with its recommendations, it was *voted* to appropriate to the society in East Marshfield, Mass., seventy-five dollars; to the society in Rowe, Mass., one hundred dollars; and to the society in Fitzwilliam, N.H., two

hundred dollars; also, to the society at North Cambridge, Mass., two hundred and fifty dollars, to aid in rebuilding their church, security, satisfactory to the Finance Committee, to be given, that the money shall be refunded if the church ever becomes the property of any but a Unitarian society.

It was also recommended that one hundred dollars be appropriated to the society in Brunswick, Me., but this application it was *voted* to refer back to the Committee for further consideration.

The report stated that Rev. Augustus Woodbury had offered to do some missionary preaching at Pawtucket, R.I., and recommended that the offer be accepted; and it was then *voted*, that the Committee be authorized to employ Mr. Woodbury, and to draw from the treasury the funds needed for that purpose.

The report asked that permission be given to the Committee to arrange with various clergymen, for missionary work in New England during the summer months; and it was *voted*, that they be authorized to expend a sum not exceeding five hundred dollars for that purpose.

The Committee on the Western States presented a report, and, in accordance with its recommendations, the following appropriations were *voted:* One hundred dollars to Rev. H. P. Cutting, as compensation for missionary work done at St. Paul, Minn.; one hundred and twenty-five dollars to Rev. William C. Tenney, for preaching three months at Lawrence, Kan., an equal sum to be appropriated by the Western Conference; two hundred dollars to the society in Winona, Minn.; and four hundred and fifty dollars to the society in Janesville, Wis., in the two latter cases the money to be used in sustaining preaching for a year.

It was further *voted*, as recommended in the report, that the Committee be authorized to employ Rev. J. G. Forman, as a missionary at the West, Mr. Forman to labor under the direction of Rev. Dr. Eliot.

And it was also *voted*, that the Committee be authorized to employ Rev. Sylvan S. Hunting, for six months, as a missionary at Jackson, and other places in Michigan.

The Committee on Publications reported, that they had decided it expedient to publish the tract referred to them at the last meeting, "A Call to the Ministry of the Liberal Church;" also, that they had found it necessary, in order to supply the demand, to issue a new edition of twenty thousand copies of "Mustered Out."

In compliance with the suggestion of this Committee, it was *voted*, that they be authorized to draw from the treasury, to pay for articles for the "Monthly Journal," during the year, a sum not exceeding three hundred dollars; and that they be authorized to distribute the "Monthly Journal" wherever they deem it best.

And it was also *voted*, that the publications of the Association be presented to the Town Library in Peterborough, N.H., in compliance with the request received.

The Committee on the Middle and Southern States reported in favor of an appropriation to the society in Trenton, N.Y., of one hundred dollars; and the report was adopted.

The Special Committee on the By-laws being called upon for their report, presented the following code, which was adopted, article by article; article IV., however, having been adopted at the last meeting: —

ART. I. — Stated meetings of the Board shall be held on the Monday following the second Sunday in each month, at three o'clock in the afternoon.

ART. II. — Special meetings may be called by the Secretary, at any time, at the request of the President, or of any three members of the Board.

ART. III. — Six members shall constitute a quorum for the transaction of business.

[Article IV. can be found in the last number of this Journal, on page 369.]

ART. V. — All matters brought before the Board shall be referred to the appropriate Committee without debate.

ART. VI. — The Assistant Secretary shall keep a list of all matters referred to any Committee, with the date of reference; and all matters on which no report has been made shall be announced at each stated meeting of the Board.

ART. VII. — All reports shall be made in writing; and no obligation for the payment of money shall be entered into by any Committee, except by virtue of a specific authority granted by the Board.

ART. VIII. — The Treasurer shall present, at each stated meeting of the Board, an account, in detail, of the receipts and expenditures for the preceding month.

ART. IX. — The order of business, at the stated meetings of the Board, shall be as follows: —

1st, Reading of the Record of the last meeting.

2d, Treasurer's Statement.

3d, Reports from the Standing Committees.

4th, Reports from Special Committees.

5th, Communications from the Secretary.

6th, Special Assignments.

7th, Any other business which may properly come before the Board.

ART. X. — Every religious society applying for pecuniary assistance shall be required to give satisfactory answers to the inquiries adopted by this Board, copies of which may be obtained on application to the Assistant Secretary.

ART. XI. — Every Agent sent out under the authority of the Board shall be furnished with a letter of instructions signed by the Secretary, and approved by two members of the Committee within whose field of operations he is to labor. He shall furnish a written report of his doings as often as once a month.

ART. XII. — The Secretary shall be the executive officer of the Association, and have a general superintendence of all its operations. Beside the duties prescribed in Article V. of the By-laws of the Association, he shall edit the "Monthly Journal," under the direction of the Committee on Publications; preach, or address the public, in behalf of the Association whenever its interests seem to require him to do so; and, from time to time, visit different parts of the country, in order to become acquainted with the opportunities for liberal Christian effort, and to give sympathy and help to the scattered bodies of Unitarians.

ART. XIII. — The Assistant Secretary shall attend to the

office business of the Association; conduct that part of the correspondence which relates to its ordinary business; assist the Treasurer in the receipt and payment of money; keep the books and accounts, under the direction of the Treasurer; and, in general, perform such other duties as may be prescribed by the Executive Committee.

The Finance Committee reported that they had given a great deal of attention to the subject referred to them some time since, of procuring new accommodations for the Association, but had, as yet, nothing definite to recommend. It was a subject of so much importance, that they did not care to consider it further until they had more fully the views of the Board; and they therefore brought it up now with the hope that it would be discussed, together with that other subject so intimately connected with it, — the relations of the Association with Walker, Fuller, & Co.

By request of the Committee, the Assistant Secretary then read a letter received by them, some time since, from Walker, Fuller, & Co.

After considerable discussion, it was *voted* that the Finance Committee have full power to procure accommodations suitable for the meetings of the Executive Committee, and for the other business of the Association.

The Secretary presented a communication from the South-of-England Unitarian Association, addressed to the American Unitarian Association, and expressing hearty sympathy with them in the recent great national calamity.

It was *voted*, that the Secretary be requested to prepare and transmit a suitable answer, and to cause the communication to be printed in the "Monthly Journal," * "Christian Register," and "Christian Inquirer."

The Secretary stated, that the Council of the National Unitarian Conference were desirous to meet with the Board for consultation; and it was then *voted*, that, when the Board adjourn, they adjourn to Monday, July 17, at three o'clock, P.M., to meet the Council.

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* See page 419.

On motion of Mr. Hepworth, it was *voted*, that the application of the society in Milford for aid be referred to the Committee on the New-England States.

It was *voted*, that the Treasurer be authorized to pay to the Trustees of Antioch College one thousand nine hundred and thirty dollars, contributed for that purpose by the society in Portsmouth, N.H.

Some remarks followed from several members of the Board, on the disadvantages of having societies thus designate objects to which their contributions shall be devoted; and it was then voted, that the Finance Committee be requested to prepare a rule of the Board for such cases.

The Secretary presented a letter from Rev. George W. Hosmer, D.D., of Buffalo, N.Y., asking to have a portion of the recent contribution of his society given to the Western Conference; and it was *voted* to refer the subject to the Committee on the Middle and Southern States.

Adjourned to Monday, July 17, at three o'clock, P.M.

July 17, 1865. — Present, Messrs. Smith, Stebbins, Hedge, Clarke, Hinckley, L. J. Livermore, Denny, Fox, and Lowe.

In the absence of the President, Rev. Dr. Hedge was chosen to preside.

The Committee on the New-England States reported in favor of granting the request for aid of Rev. Dr. Wheeler, of Brunswick, Me., by supplying his pulpit eight Sundays during the year; the intention being to send to Brunswick, for that number of Sundays, some one of our ablest preachers, with special reference to the opportunity presented by a university town, and to employ Dr. Wheeler for missionary work in Maine.

It was then *voted* to adopt the report.

The Finance Committee reported, that it was expedient to grant the request of Rev. Dr. Hosmer, referred to them at the last meeting; and it was therefore *voted*, that the Treasurer be authorized to pay to the Western Conference three hundred and fifty dollars from the recent contribution of the society in Buffalo, N.Y.

The Committee on Publications presented a report, and, in accordance with its recommendations, it was *voted* to print an edition of a tract by Rev. Edward J. Young, entitled, "A Statement of Faith;" having it in such a form, with the author's name appended, that it shall not go out as a creed adopted by the Association.

It was further *voted* to send to Rev. Fred. Huidekoper, of Meadville, Penn., in accordance with his request, such books, mentioned in a list proposed by him, as are in our possession, the books to be distributed at his discretion.

The Middle and Southern States Committee presented a report, and, in accordance with its recommendation, the following votes were adopted:—

Voted, To appropriate one hundred dollars to the society in Otselic, N.Y., towards the payment of the salary of Rev. D. V. Bowen, with the understanding that he shall remain during the year pastor of that parish.

Voted, That it is inexpedient to grant the request for aid received from Rev. L. A. Sawyer, of Utica, N.Y.

The Committee on the Western States reported that they had authorized Rev. A. G. Hibbard, of Detroit, Mich., to go out as the missionary of the Association during his summer vacation; and it was *voted* to approve of this action of the Committee.

They also reported concerning an arrangement proposed by them to Rev. Carlton A. Staples, of Milwaukee, Wis., whereby he should give several Sundays to missionary work; and it was *voted* to pay for the supply of his pulpit for eight Sundays, to pay the travelling expenses, to Milwaukee and back, of the minister engaged, and Mr. Staples's own travelling expenses.

On the recommendation of this Committee, it was also *voted* that it is not expedient to grant the application for aid to an academy in Janesville, Wis., as proposed by Mr. Staples.

The time having passed at which the Board had agreed to meet the Council of the National Unitarian Conference, and, through a mistake in notifying them, only one member making

nis appearance, it was *voted* to adjourn, with the understanding that another meeting could be called if the Secretary should be able to agree upon a time with the Council.

July 19, 1865. — This meeting was called by the Secretary at the request of three members of the Board, to afford the Council of the National Unitarian Conference the opportunity for consultation with the Board which they desired.

There were present, of the Board, Messrs. Hedge, Hinckley, Livermore, Osgood, Fox, and Lowe, and of the Council, Messrs. Bellows, Hale, and Mayo.

In the absence of the President, Rev. Dr. Hedge was chosen to preside.

Mr. Hale, as Secretary of the Council, to introduce the subject on which they wished to consult the Board, then read the ollowing vote, adopted at a meeting of the Council: —

Voted, That we consider the best method of establishing our denominational press would be an appropriation by the American Unitarian Association of five thousand dollars this year to each of our two papers, and three thousand dollars next year.

After a full discussion of the subject suggested by this vote, it was *voted* to refer the whole question to the Committee on Publications, and to request the Secretary to explain to them the views which had been expressed at this meeting.

The Board then adjourned.

Aug. 14, 1865. — Present, Messrs. Palfrey, Stebbins, Osgood, Clarke, Staples, L. J. Livermore, Ware, Sawyer, Hinckley, Smith, and Lowe.

The Finance Committee reported, that the blank form of bond, proposed at the last meeting, to be used in case of loans to societies in aid of building churches, had been prepared by G. O. Shattuck, Esq., of this Board.

The Committee on Publications reported that, in view of applications from several societies, for hymn-books, it was inexpedient to print an edition of the one of which the Association

own the plates, but asked permission to purchase, whenever occasion required, such hymn-books as might be desired for sale or loan, or presentation to the churches.

As numerous applications had been received, requesting the gift of publications of the Association to libraries or to individuals, they ask that discretionary powers might be given them to answer such demands.

In answer to the application from Rev. John R. Beard, D.D., of England, they recommended that the Secretary be authorized to effect an exchange of publications with him to an amount not exceeding one hundred dollars, provided, on corresponding with him, satisfactory terms could be agreed upon.

This report was adopted.

Dr. Stebbins, on behalf of the Committee, presented a supplementary report, in which it was recommended, that the present connection of the Association with Walker, Fuller, & Co. be closed as soon as the terms of the contract and a final settlement would permit, and that the Committee on Publications have full power to arrange for the future publishing work of the Association.

This report further stated, that the Committee considered the request made by the several societies of the cities of New York and Brooklyn respecting an appropriation by the Association of three thousand dollars for support of the "Christian Inquirer," a religious paper published in the city of New York, under the auspices of the "Unitarian Association of the State of New York." They could not but feel that such an appropriation was somewhat aside from the purpose for which the funds of the Association are raised, and were therefore indisposed to make such an appropriation, discriminating as the Committee thought somewhat invidiously between the "Inquirer" and the "Christian Register" published in Boston.

Since, however, the societies within the limits of the Unitarian Association of the State of New York retained, for local purposes, none of the moneys raised, but paid them all over to the General Association, specifying at the time some of the pur-

poses to which three thousand dollars, and more, were to be applied, the Committee felt that the case was exceptional for this year. They said, "this year," because they did not think it well for money to be paid to the Association which was at once to be drawn out by the donor for a specific purpose which the Association might not approve, and therefore it might be well for some rule to be adopted by the Board on the subject. Under the circumstances, they recommended that three thousand dollars, as from the moneys contributed by the societies in New York and Brooklyn, be paid over by the Treasurer to the Executive Committee, or such officers of the "Unitarian Association of the State of New York" as are competent to receive it, to be used as they shall deem best for the promotion of "pure Christianity."

The recommendations embodied in both items of this report were adopted.

The Committee on the New-England States presented a report, in which they recommended that an appropriation of one hundred dollars be made to the society in Hampton Falls, N.H.; and two hundred dollars to the society in Milford, Mass., in addition to one hundred dollars, appropriated May 1, 1865.

The report stated, that, in view of the opportunity for missionary work in New England during this and the following month, the amount voted at the last meeting (five hundred dollars) was insufficient for the purpose, and ask an additional appropriation of five hundred dollars; also an appropriation of one hundred and fifty dollars to Rev. Geo. F. Piper, to be paid quarterly, for missionary work to be performed by him during the year in the places accessible from Houlton, Me.

The report further stated, that the Committee had engaged as missionaries to preach in various places in New Hampshire, designated by the New-Hampshire Conference, Rev. Drs. Farley, Osgood, Hill, Stearns, and Thompson, and Rev. Messrs. Putnam, Hepworth, Lincoln, Ames, and Torricelli. They had authorized Rev. A. P. Putnam to engage preachers for five Sundays in Danvers, Mass., where there was a prospect of forming a new society; had sent Rev. F. W. Holland to preach, and report

the prospects of our cause, in Blackstone, Mass.; and had employed Rev. W. P. Tilden to preach during the month of August, in Thomaston, Me. Also, that Mr. Cole, late of the Theological School, had proffered his services in any work that the Association might offer, and had been requested to use his time in making arrangements for the distribution of reading matter among the seamen on our merchant vessels; and that Rev. John Savary had been efficiently at work circulating our tracts in the camp at Readville.

The Committee on the Southern and Middle States reported, that Rev. Calvin Stebbins had returned from Charleston by their advice, in order to escape the unhealthy season. His work was believed by the Committee to have been exceedingly valuable, and he would return as soon as the weather permitted.

A letter had been received from Alexandria, Va., stating that the missionary efforts of Mr. Bailey, as agent of the Association, had resulted in an earnest movement towards the formation of a liberal society, the following circular having been issued as the basis of the movement: —

The Broad and Loyal Church.

The undersigned, accepting the Scripture doctrine, that God has made of one blood all the nations of mankind, thus sinking all distinctions of race, and desiring to associate with loyal and liberal men and women, whose religion consists in the uniform exemplification of a pure gospel faith, received in connection with unfeigned repentance of sins, and manifested in keeping, so far as is possible, by the help of God, what the apostle James calls the "Royal Law," — "Thou shalt love thy neighbor as thyself," thus aiming, for the glory of God, to do much good, and as little harm as possible, with no creed narrower than the Bible; asking only of each other, obedience to the precepts, and imitation of the example, of Jesus of Nazareth and his disciples, — invite our fellow-citizens of Alexandria to unite on this broad basis, and, if possible, to form a society whose members shall together worship God by reading and expounding his word, by prayer and praise, and interchange of experience, and by acts of brotherly and sisterly kindness to all mankind, and especially to the poor and unfortunate who need assistance, in the spirit of the pregnant inquiry, "How can we love God whom we have not seen, and hate our brother whom we have seen?" Let our motto be,

God, Country, Humanity, Mutual Aid, and Mutual Improvement, — Moral, Mental, Spiritual, and Material.

For the foregoing object we subscribe the annual sums opposite our names, to be paid in quarterly instalments to a committee of seven of our number, elected annually; provided the sum of twenty-four hundred dollars be subscribed before the first day of December next, our subscriptions to cease on six month's notice, or on our removal from this city, and to begin to run on the first day of December, 1865.

The letter stated, that the sum proposed would undoubtedly be secured before the time specified in the Circular, and that the Board were relied upon for a man to fill the place.

The report recommended the appropriation of one hundred and fifty dollars to Rev. Aaron Porter, in consideration of services as missionary during one year from the date of the appropriation in Sunbury and Williamsport, Penn., in connection with his work in Northumberland, the details of this service to be arranged by this Committee.

Earnest application has been made by Rev. William H. Channing for large assistance to be rendered to the society in Washington, D.C., of which it seemed proper that mention shall be made to the Board though the Committee had at present nothing to recommend in connection with it.

The report also recommended a loan of one thousand dollars for five years, without interest, to the society in Rochester, N.Y., in aid of erecting their church.

The report of the Committee on the Middle and Southern States was then adopted.

The rules were suspended for the purpose of considering the report of the Finance Committee in regard to the purchase of an estate for the use of the Association.

On hearing the report of the Committee it was *voted*, on motion of Mr. Ware, that the Committee on Finance have full power to purchase the estate in Chauncy Street mentioned by them, provided they shall find the title good; and that they are authorized to expend such a sum as they may deem necessary to fit it for the uses of the Association.

The Committee on the West reported as follows: They

recommended a loan of two thousand dollars to the society in Winona, Minn., for five years, without interest, the money not to be advanced until it was satisfactorily proved, that, with this sum, their church would be erected free from debt or other encumbrance.

Also the appropriation of two hundred dollars to Rev. N. M. Mann, for one year's service in Kenosha, Wis., and two hundred dollars to the society at St. Paul, Minn., for the year commencing whenever they shall secure a permanent minister.

They further recommended the appointment of Mr. Cole, late of the Theological School at Cambridge, as missionary for six months in the vicinity of Mt. Pleasant, Iowa. This report was adopted.

The Committee on Theological Education made a report respecting an application for aid from the Theological School in Meadville; and, after some discussion, it was *voted* that this be made the special subject for consultation at the next regular meeting.

The Secretary presented letters which had been received from the Provincial Assembly and the North Midland Presbyterian and Unitarian Associations of England.

It was *voted*, that these communications be placed upon file; that a copy of them be printed in our denominational papers; and that the Secretary be instructed to send a suitable reply to each of the communications. These Letters with the replies of the Secretary are as follows: —

LETTER FROM THE PROVINCIAL ASSEMBLY.

At the "Provincial Assembly," an annual meeting of the Presbyterian and Unitarian ministers and congregations of the counties of Lancaster and Chester, held at Bolton, on June 15, 1865, it was moved by the regular, Mr. Binns, seconded by Rev. Francis Bishop, and unanimously *Resolved*, That the members of the Provincial Assembly desire to express to their brethren in the United States their heartfelt sympathy in the recent bereavement of the American people through the assassination of President Lincoln, a man whose virtues were as eminent as his station was exalted; that they trust, that, though the leader in the great emancipation movement which has culminated in the freedom of four millions of human beings has been cruelly cut off by the hand of a murderer, the

perfecting of the work so well begun will not be left to any accident, but that it will be persevered in until the whole colored population be raised to a perfect equality with the white man, in the eye of the law, in the administration of justice, and in possession of every right appertaining to a freeman; that a copy of the foregoing resolutions, signed by the President and Secretary, be sent to the American Unitarian Association.

WILLIAM GASKELL, M.A., *President.*
JOHN WRIGHT, B.A., *Secretary.*

REPLY.

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
BOSTON, Aug. 15, 1865.

To Rev. WM. GASKELL, Pres., and JOHN J. WRIGHT, Secy.,
of the Provincial Assembly.

GENTLEMEN, — It gives me great pleasure, on behalf of the Executive Committee of the American Unitarian Association, to acknowledge your letter of June 15, which has just been officially received. It had reached us previously through the newspapers, and we have also read in the newspapers much that has been written on both sides in connection with this and similar letters from other associations respecting the past attitude of England towards us.

I allude to this only to say that, while such responses as you have noticed do, no doubt, report truly the feeling which has widely existed here, yet I am equally sure that I represent the general sentiment of our body, when I affirm that there is nothing of past disappointment that prevents us now from heartily welcoming the cordial fellowship you proffer.

Will it seem to you like American boasting, if I add, that we are the more ready to forget such feeling as I have alluded to, because we are so assured that our whole Unitarian body in America, both clergy and laity, have borne themselves so nobly during the late crisis in our national history, — with such Christian purpose, such generous patriotism, such unflinching fidelity to what they believed to be right, such true devotion also to the cause of universal liberty, to which you refer, even though it were in ways that you could not understand, — that history will be our advocate; and we have only to wait, sure that just so far as you and the world shall know this record more fully, you will love us better and respect us more?

But our very sensitiveness has taught you that we are not indifferent to your esteem; and you may be sure that we shall do all in our power to promote such entire harmony as should exist between those who are

one, not only in blood and language, but in the close bond of a common religious faith.

With great respect, I am very truly yours,

CHARLES LOWE,
Secy. A. U. A.

LETTER FROM THE NORTH-MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

At the annual meeting of the North-Midland Presbyterian and Unitarian Association, held at Derby, on July the 4th, one thousand eight hundred and sixty-five, it was *Moved* by the Rev. Francis Bishop, of Chesterfield, *Seconded* by William Hoffins, of Peasly Vale, Derbyshire, Esquire, and unanimously *Resolved*, That we, members of the North-Midland Presbyterian and Unitarian Association, joyfully recognizing and deeply feeling the special ties of kindred, faith, and tongue, which bind in close and friendly alliance the United Kingdom of Great Britain and Ireland and the United States of America, are constrained to give expression to our heartfelt sympathy with the American people in the great and agonizing national loss they were recently called to sustain by the death of their upright, distinguished, and noble-hearted President, Abraham Lincoln, and to record our utter detestation of the atrocious and savage crime by which that death was caused; that we, at the same time, present our warmest congratulations to our American brethren on the conclusion of the great conflict that for upwards of four years has torn their bleeding country, and as we mourned with them in their trials, so we would rejoice with them in their triumphs, and declare our thankfulness that the end of the struggle has been the destruction of slavery, and that the peace which has been established is thereby a peace founded on righteousness; that we further record our earnest desire and prayer, that the glorious work of emancipation may be carried on in its fitting and natural consummation, and that in the re-arrangement of the States, now happily freed from slavery, all relics of that barbaric institution may be carefully voted out, and the colored man raised to an equality with the white, in regard to all legal rights, and the privileges of citizenship; that a copy of these resolutions, signed by the Chairman and Secretary, be sent, with our cordial and respectful greetings, to the American Unitarian Association.

Signed, in behalf of the meeting, by WILLIAM OATES, Minister of the Friar-Gate Congregational, Derby, *Chairman.*

ALFRED W. WORTHINGTON, Minister of the Old Meeting, Mansfield,
Secretary of the Association.

REPLY.

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
BOSTON, Aug. 15, 1865.

To Rev. WM. OATES, Chairman, and Rev. ALFRED W. WORTHINGTON, Secy., of the North-Midland Presbyterian and Unitarian Association.

GENTLEMEN, — Your address of sympathy and greeting, moved on the Fourth of July (our own National Anniversary), has just been received; and I have the honor, in accordance with a vote of the Executive Committee of the American Unitarian Association, to thank you for your sympathy, and to reciprocate the friendly greeting which you so cordially extend.

We also "recognize joyfully, and feel deeply, the special ties of kindred, faith, and tongue," which should bind England and America "in close and friendly alliance;" and the very fact of a recent alienation of feeling, whatever the occasion of it may have been, only makes it the more fitting and imperative that those who are in any measure the custodians of public sentiment should exert themselves in every way to reconcile and bind together two nations, whose harmonious action may serve the cause of civilization with a power not to be measured, and whose antagonism would involve an evil the magnitude of which no language can express.

But we rejoice in your letter on denominational as well as national grounds. We have developed in our churches a new earnestness for the spread of our faith. The trials of the last few years have given us increased assurance of its value; and we shall be glad of some more intimate fellowship with our brethren abroad in the work of carrying forward the cause of Liberal Christianity. Some of our most valued ministers are in England now: we wish yours would visit us here. I shall count it one of the pleasantest features of my own position, if I can in any way help to promote such union and co-operation between these portions of the same household of faith, as shall give increased efficiency to our denominational work.

With sentiments of Christian brotherhood and of respect,

CHARLES LOWE,
Secy. A. U. A.

INTELLIGENCE.

A Second Unitarian Society has been organized in Montreal, Canada.

Rev. John B. Beach, formerly of Austinburg, O., has accepted a call from the society in Barre, Mass.

Rev. Eugene De Normandie has accepted a call from the society in Marlboro', Mass.

Rev. D. N. Sheldon, D.D., has declined the professorship offered to him by the Trustees of Antioch College, and will continue pastor of the society in Waterville, Me.

Mr. Joseph May, a graduate of the Cambridge Divinity School, in the class of this year, has accepted a call from the society in Yonkers, N.Y.

Mr. Timothy H. Eddowes, a graduate of the Meadville Theological School, in the last class, has accepted a call from the society in Geneva, Ill.

Rev. D. H. Clarke, formerly pastor of the Universalist Society in Hartford, Wis., has received and accepted a call from the Unitarian Society in Alton, Ill.

The Anniversary Exercises of the Meadville Theological School occurred June 29. The following were the graduates: Samuel Judd Dickson, Simeon S. Newhouse, Timothy Harold Eddowes, Abraham Adams Roberts, George Frederic Whitfield.

The Forty-ninth Annual Visitation of the Divinity School at Cambridge took place Tuesday, July 18. The graduates were William Ramey Cole, Minot Gardner Gage, Charles Edward Grinnell, Richard Coleman, Thomas Lamb Eliot, Joseph May, Charles Christie Salter.

ACKNOWLEDGMENTS.

1865.				
June	23.	From E. G. French, Epworth, Iowa, to complete life-membership of his wife, Mrs. R. W. French		$5.00
„	24.	„ Rev. N. Hall's Society, Dorchester, for Monthly Journals, additional		1.00
„	24.	„ society in Portsmouth, N.H., for Antioch College	$1,930.00	
		for general purposes, including $30 from Joseph H. Foster, to make himself a life-member	370.00	
				2,300.00
„	27.	„ Rev. Robert Collyer, as an annual membership		1.00
„	28.	„ Mrs. Samuel J. Beals, Frontenac, Minn.		20.00
July	1.	„ Society in Walpole, Mass.		152.00
„	3.	„ Society in Springfield		2,470.00
„	3.	„ Society in Barnstable		23.00
„	3.	„ Society in Brookline, additional		25.00
„	5.	„ Society in Norton		88.44
„	6.	„ Society in Dedham, for Monthly Journals		15.00
„	7.	„ Rev. Nathaniel Hall's Society, Dorchester, additional, including $30 from Daniel Harwood, to make himself a life-member		50.00
„	8.	„ Rev. G. W. Stacy, as an annual membership		1.00
„	8.	„ Rev. Joshua Young's Society, Hingham, for Monthly Journal, additional		1.00
„	12.	„ Society in Brewster, for Monthly Journals, additional		2.00
„	17.	„ Abram Mudge, Stephen Brewer, and Dr. F. Goodyear, Cortland, N.Y., and Miss A. T. Otis, and William B. Cushing, South Scituate, as annual memberships		6.00
„	18.	„ Society in Grafton, for Monthly Journals		18.00
„	22.	„ Rev. George F. Piper, Houlton, Me., for books sold by him		40.00
„	22.	„ Rev. W. S. Heywood and Rev. Theodore H. Dorr, as annual memberships		2.00
„	24.	„ Society in Cohasset, including life-memberships for Newcomb Bates, jun., and A. H. Tower, jun.		70.00
„	26.	„ Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund		35.00
„	29.	„ J. T. Cotton, as an annual membership		1.00
Aug.	7.	„ Mrs. Abby C. Richmond, Taunton, to make herself a life-member		30.00
„	8.	„ Society in Meadville, Penn.		156.80
„	12.	„ Society in East Boston, for Monthly Journals		25.00